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describing the position of the conqueror in the world suggests the idea that Schiller gets the material for this description chiefly by an antipodal use of Christ's triumphal procession in *Mess. xx*, although other models may also have been before the poet's mind (e. g. for *Erob. 44* possibly the figure of Adrameleck in *Mess. II*, 841 ff.). In *Mess. xx* the universe is united in the praise of the triumphant Christ, while in *Erob.* the universe is united in indignation against the conqueror: the oceans, the orkus, the dying ones, the old men, the women and children call down curses on his head. Both Christ and the conqueror are rulers: the former, one of blessing, the latter, one of evil. The parallel extends even to single expressions; cf. *Mess. xx*, 517-518 with *Erob. 17-18*; "Siegs-gang" in *Mess. xx*, 551 with "Blutgang des Siegs" in *Erob. 22*; "Der Engel Hallen" in *Mess. 559* with "Hallen des Todes" in *Erob. 15*.

While too much importance must not, of course, be attached to resemblances in such isolated passages, nevertheless the hypothesis that Schiller used the part of *Messias*, quoted above, as a model for *Eroberer 51-54*, seems fully justified. And if this be so, then one may infer that in using the expression "Königsstadt," he had in mind Jerusalem.

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THE RULE OF CHRODEGANG IN OLD ENGLISH.

Whilst working through the Old English version of the enlarged *Rule* of Chrodegang which is contained in ms. 191 in the Library of Corpus Christi College, Cambridge, and which I am editing for the Early Engl. Text. Soc., I came across a passage that called to mind a fragment which I published in *Modern Language Notes*, XII, (Feb. 1897) col. 111, from ms. Addit. 34652 in the British Museum, consisting of (1) a short piece of Old English on drunkenness, followed by (2) a Canon in Latin 'De clericis,' followed in its turn by (3) an Old Engl. rendering of (2). The source of (2) and (3) I stated to be Isidor's *De ecclesiasticis officiis*, bk. ii, ch. 1, but that of (1) I was unable to determine. I now find that the whole

is taken from Chrodegang's *Rule*, (1) being the end of Ch. lxii, (2) and (3) corresponding to Ch. lxiii, whilst the last two lines (in Latin) form the beginning of Ch. lxiv. Chrodegang took Chapters lxiii and lxiv word for word from Isidor, but his Ch. lxii 'De ebrietate' is not in that author's work, which shows that the British Museum fragment formed part of a ms. containing Chrodegang's *Rule*, and not Isidor's *De eccl. off.*

The Old English portions agree word for word with the corresponding passages in the Corpus ms., so that ms. Addit. 34652 is a leaf of a lost ms. of the same English translation of Chrodegang's *Rule*.

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NOTES ON OLD ENGLISH PROSE TEXTS.

I. BOETHIUS.

[The references are to Sedgefield's edition (1899) and translation (1900).]

(1). 7,12.—*se wæs in boccræftu ȝ on woruld-peawum se rihtwisesta*. The sense of 'worldly custom' assigned to *woruldpeaw* in the Glossary does not seem quite appropriate.¹ Better is Toller's entry *weorold-peawas* 'conduct in the affairs of this world.' It might be freely rendered by 'character' (Lat. *mores*), and the above phrase may be taken as an approximate equivalent of the modern 'a scholar and a gentleman.' It is true, the two nouns do not go very well together with the one adjective *se rihtwisesta*, which can hardly mean 'the most wise' (Cardale, Fox), 'most truly wise' (Sedgefield's trans.); we should expect something like *se gleawesta* or *se gelæredesta* after *boccræftum*. (There is no ambiguity in the metrical version, *Met. Boeth. I*, 49-52). The use of the superlative would seem to suggest a Latin model; cf. e. g., *wæs he se wer æghwonan se gelæredesta*, *Bede* 448,6 = uir undecumque doctissimus; *ib.* 434,17f.; 466,24.

(2). 12,2. (*Swiðe rihte þu seofodest þa wóon wyrd ægþer ge on ðara unríhtwisra anwalda hean-*

¹ Goodwin's translation of *he wæs gestæppig on his peawum*, *Vita Guthl.* 92,18, "he was steadfast in his duties," also needs correction.

esse ge on minre unweorþnesse 7 forsewennesse) ge on þara manfulra forðforlætnesse on ðas weoruldspeda. Glossary: forðforlætennes 'licence.' Translation: "... and in the licence of the wicked as regards the prosperity of this world." This is hardly quite satisfactory. Certainly misleading is the interpretation of Wülfing (II, 466), who records on ðas weoruldspeda as an example of on denoting "den Ort, wo etwas stattfindet." The verbal force of forðforlætnes should be brought out more strongly: the wicked are — forðforlæten on ðas weoruldspeda = 'sent forth to . . .', or 'allowed to enter upon [the possession of] worldly prosperity.' Cf. *Bede* 200,5 sona instæpe se wind gestilleð 7 sæs smyltnes æfterfylgeð, 7 eow eac bliðe on eowerne wilsid hām forlætað; and see Grein, *Sprachschatz*, s. v. forlætan.—A short, literal translation seems indeed impossible.

(3). 12,10.—Ne meah þu win wringan on mīde (B; Junius: midne) winter. Midne should be adopted as the textual reading. Cf. *Menol.* 1 Crist wæs acennyd, cyninga wuldor, / on midne winter, etc.

(4). 14,14.—Hwæt, eac se broc, þeah he swiþe of his rihtryne, ðon þær micel stan wealwiende of þā heohan munte oninnan feað 7 hine todeað 7 hī his rihtrynes wīðstent. Sedgefield's emendation of swiþe to swife does not effectively remedy the passage (in spite of Wülfing, *Engl. Stud.* xxxi, 275), which looks in fact quite hopeless, and the editor himself remarks: "Some words appar. omitted here, vid. Metr." Unquestionably one line at least must have been skipped by the scribe (of B), after or before swiþe (which may as well be authentic). (*Dial. Gr.* 192,23 ne mihton hī hwæðre þone stream of his rihtryne abygan; 193, 15, 19).

(5). 29,28.—Wenst þu mæge seo wyrd þe gedon þ þa þing þin agnu sen þa ðe heora agene (better J.: agnu) gecynd þe gedon fremde? We see no reason why gedýdon (J.) has not been put in the text in place of gedon.

(6). 37,3.—ða wearð he [Erculus] strengra, 7 adrenehte hine. Trans.: "But Erculus was the stronger . . ." A little better would be 'turned out (or proved) stronger.' Cf. *Brunnanb.* 47 hlihhān ne þorftan, / þæt hī beaduweorca beteran wurdan.

(7). 45,6.—forðæm he hine swa orgellice up ahof 7 bodode þæs þ he uðwita wære. bodode is to be

changed to bode, i. e., bōde = 'boasted' (which may after all have been the reading of C), as first observed by Cosijn (*Beitr.* xxiii, 125) with reference to *Liber Scint.* 152,2 se þe hyne bogað 7 tobrætt = qui se iactat et dilatat, and *Mod.* 28 boð his sylfes / swiþor micle þonne se sella mon. Cf. *Ben. R.* (ed. Schröer) 22,17 bode (var. bodude), 139,2 bogie. The same verb is probably to be recognized in *Boeth.* 42,15 (Ac hwæt rumedlices oððe micellices oððe weorðfullices hæfð) se eower gilp þe ge þær bogiað on þā fiftan dæle healfu londas 7 unlondeas, whereas Sedgefield enters bogiað under bugian 'dwell, inhabit' (J. reads bugiað).

(8). 45,28.—(sio sawl . . .) for (B: of) þæm carcerne þæs lichoman onlesed bið. Wülfing in *Engl. Stud.* xxviii, 107, lays his finger on this (unique) use of for in the sense of 'from,' as mentioned in Sedgefield's Glossary. But it is decidedly safer to hold the scribe responsible for this syntactical phenomenon and actually read from (frō). The same remark applies to 11,3f. (B) þ þu wære ut afaren of þines fæder eðele, þ is for (J.: of) minum larum; to all appearances also to *Dial. Gr.* 188,19 þa he nolde for (read from) his biscophade hī aweg adriþan.—Conversely, for has been misspelt fro by the Ca-scribe of *Bede*, 22,27; likewise wrongly fram in *Dial. Gr.* 320,19 se wæs togen fram (C; for O) þam yflum ofdune be þam þeon 7 for þam his goddædum upp be þam earnum.

(9). 49,27.—Ac þonne ær þe he þ gewealdleðer forlæt þara bridla . . . þōn forlætað hī þa sibbe. This use of þonne ær deserves to be pointed out. Cardale was inclined to take ær as a contraction of æfre. However, it is simply the adverb ær, appearing redundant, it is true, but used also in hwonne ær: *Par. Ps.* 40,5 Hwonne ær he beo dead, opþe hwænne his nama aspringe? (= quando); *Riddl.* 32,12 sæles bideþ, / hwonne ær heo cræft hyre cyþan mote; likewise in hwan er in Old Saxon (beside und er), wannær in Dutch, and wann eher (wenn eher) in Low German dialect. The analogous combination þonne ærest has been cited by Pogatscher, *Anz. f. d. A.* xxv, 4. Also swa ær swa: *Bede* 248,25 him geheht, swa ær swa heo gepungenne mon 7 hades wyrðne metan meahdon, þæt heo hine woldon to biscope gehalgian (equal to sona swa) is to be mentioned as a proper parallel.

The customary rendering (Cardale, Fox, Sedgefield) "but whenever he shall (loose the bridle-

rein . . .)” may be improved by substituting ‘as soon as.’

Perhaps the same interpretation holds good of 25,18 *wið þæs ic wat þu wilt higian þon ær þe ðu hine ongitest* (þon may stand for *þon*=*þonne*), though the translation “before even thou perceivest it” (Sedgefield) does not seem impossible. The latter should not, of course, be based on Cardale’s remark that “*þon ær þe* seems put for *ær þon þe*,” with which the same scholar’s (erroneous) rendering “until thou obtainest it” is strangely at variance.

(10). 50,18. *ac þeah me giet mare freceas on becume, ne cwiðe ic næfre ma þ hit butan gewyrhtū sie.* The anomalous *cwiðe*—provided the *i* is considered short—is paralleled by *cwiðo*=*dico*, *Rit.* 19,7 (following *wið*!). Otherwise it might be taken as *cwiðe* ‘lament, complain’ (used with reference to *aretne*, l. 15, *afrefredne*, l. 13). Of other texts belonging to the Alfredian cycle, Gregory’s *Dialogues* offer several examples of this verb—sometimes confused with *cweðan*, especially in ms. O—, thus 89,34, 191,19, 243,3, 244,26, 245,10; besides *cwiðnes* 207,8, 257,5. We admit that we do not recall another instance of the same construction.

(11). 119,14. . . . *habbað sū yfel hefigre 7 fre-cenlicre þonne ænig wite swa on þisse worulde.* The B-reading *sie* should take precedence before the *swa* of C.

(12). 121,21. *ac wenað on hiora unnettan willan.* Certainly not *wēnað*, but *wendað* (so B) is meant.

(13). 136,26. *þær se an gestaþþega cyning gif he ne stapelode ealla gesceafta, þon wurdon he ealle toslopene 7 tostencie.* *gif he*, written above the line, is obviously nothing but a gloss—*þær* being comparatively rare in the sense of ‘if’—and should be treated as such.

(14). In a considerable number of instances Sedgefield has corrected the text by inserting consonants which in normal, ‘grammatically’ faultless spelling cannot indeed be dispensed with. Yet those cases do not appear to be mere blunders. At any rate they are of sufficient phonetic interest to be noted. To show that such dropping of certain consonants is by no means an isolated phenomenon, we subjoin analogous examples from other texts collected incidentally in our reading and extracted from the well-known grammatical monographs.

a) Loss of *t*.

Boeth.: (*þu*) *meah* (*seegan*) 115,3 C (Sedg. *meaht*). (*þæm*) *ælmihgan* (*Gode*) 149,8 C (Sedg. *ælmihgtan*). *unrihwisa* 39,18 B (Sedg. *unrihtwisa*). *lyf* (*þonne*) 80,7 B (Sedg. *lyft*). *cræf* (*þæs modes*) 116,29 B (Sedg. *cræft*). *gesceaf* (*tiohhode*) 98,14 B (Sedg. *gesceaft*). *gesceafta* 136,28 B (Sedg. *gesceafta*).

seldos (*gesiehd*) 126,22 B (Sedg. *seldost*).

On this point Bülbring remarks (*Altenglisches Elementarbuch*. § 533): “Von drei unmittelbar aufeinander folgenden Konsonanten fällt der mittlere manchmal aus . . . ; *t* namentlich vor *s* (*fin(t)st*, *mil(t)sigan*, etc.); auch nach Spiranten (WS. *ryh(t)lice*, *soðfæs(t)nes*, K. Gl. *droh(t)niam*, *afes(t)nade*, *gelus(t)fullad*, *ðris(t)nes*).”

Nearly all of the following instances show the dropping of *t* after spirants.²

gewyrh (*þæt*), *Oros*. 70,20. *ryhlice*, *Cura Past.* 369,25. *únryhwisnesse*, *ib.* 327,21. *unrihlice*, *Solil.* (ed. Hulme) 336,34. *rehwisnisse*, *Vesp. Ps.* 35,11,13. *beorhnyssse*, *Assm. Hom.* x (N), 578. *byrhm-hwile*, WS. Go., L. 4,5. *Berhwald*, *Bede* 420,14. *Wichred*, *Sweet*, O. E. T., p. 512. *drihne*, *Benet* (ed. Logeman) 1,8. *drihnes*, *Solil.* 355,45. *drihnes*, *Assm. Hom.* XIII (S¹), 242. *gedihnað*, *Kent. Gl.* 551. *ehnesse*, *Benet* 20,12. *staltihlan*, *Ælfr.-Ine Laws*, cap. xc (G; *steltlyhtlan* E); *wertihlan*, *ib.*, cap. cxv (G; *wertyhtlan* E); *tihlan*, *Cn. Laws* I, 5 (A; *tyhtlan* G). *gepeah*, *Benet* 17,14. *drohgende*, *Benet* 24,12. *drohniað*, *Kent. Gl.* 630. *gedaeh* (*þin*), *Vesp. Ps.* 19,15. *genihsuniað*, *Kent. Gl.* 36.

ymbhwyrf, *Vesp. Ps.* 97,9. *giscaef*, *Rit.* 51,3. *efsones*, *Chron. A. D.* 1140. *of[t]rædlice*, *Oros*. 142,9.

soðfæsnesse, *Cura Past.* 129,14. *soðfes[t]nis*, *Vesp. Ps.* 88,3. *gefasnoð*, *Solil.* 341,30. *wæsmas*, *Benet* 82,3. *wæsm*, *Bede* 366,31; 34,11 B. *unwæsmbeornysse*, *Interr. Sigew.* 346. *blosma*, *Bede* 430,3 O B, 432,10 Ca B, 38,27 B. *eastwerd*, *Interr. Sigew.* 136. *grisbitung*, *Assm. Hom.* XIV (S), 115. *Wessexum*, *Bede* (B) 16,19; 18,30; etc. etc. *cristenessa* (= christianissimus), *Bede* 110,3. *dus*, *Vesp. Ps.* 34,5. *ðurs*, *Vesp. Ps.* 103,11. *gas*, *Vesp. Ps.* 50,19; 77,8,39; 142,4; 148,8. *gaas*

² In our quotations we make in general no distinction as to grades of stress.

Lind., Mt. Pref. 7,17, Mc. 13, 11, J. 6,63. *higeleas*, *Benet* 75,17. *sīðas*, *Beow.* 2710.

mildheornesse, *Cura Past.* 99,1, *Solil.* 339,32, *Blickl. Hom.* 87,33, *Vesp. Ps.* 16,7 (24,7). *hatheornesse*, *Cura Past.* 185,22. *sceornesse*, *Benet* 39,13. *gemylsa*, *Solil.* 334,31.—*weal*, *Solil.* 350,45.

Canwarum, *Bede* (C) 116,14; 116,25.—*stunra*, *Kent. Gl.* 504.

b) Loss of *d*.

Boeth.: *anweal* 37,14 B (Sedg. *anweald*). *monifeal* 9,7 B (Sedg. *monifeald*). *worul* 13,25 C (Sedg. *woruld*).

geon 147,3 B (Sedg. *geond*). *anweardan* 24,14 B (Sedg. *andwardan*). *anwearda* 35,26 B (Sedg. *andwearde*).

Cf. *worul[d]cundra*, *Cura Past.* 3,4. *workūngum*, *Cura Past.* 186,23. *worulspedū*, *Bede* 66,10 B. *workundra*, 'Crist' 285. *gewealnum*, *Solil.* 341,48. *scylgan*, *Cura Past.* 117,12. *geðylgian*, *Cura Past.* 217,6. *forðelgiað*, *Kent. Gl.* 1018. *milheortniss*, *Vesp. Ps.* 22,6. *forðhal*, *Bede* 144,16 C. *forheol*, *Chron. A. D.* 1114. *gol*, *Chron. A. D.* 1064 E. *gol*, *Diplom. Angl.* 568,1. *hol*, *Beow.* 1229.

feonscype, *Solil.* 340,22; 340,6. *freon^ascipe*, *Bede* 454,21 O. *geonscān*, *Bede* 430,7 B, 188,28 O Ca. *geon^agongendra*, *Vesp. Ps.* 67,22. *Wenlum*, *Wids.* 59. *Wænla*, *Dial. Gr.* 179,20 C. *anwerd*, *Ælfr. Hom.* II 292,21. *answarede*, *Solil.* 355,4. *lanferde*, *Chron. A. D.* 1066 D. *anwiltan*, *Bede* 96,10 B (O). *ærenwracan*, *Bede* 116,6 C. *erenwreca*, *Lind.*, Mc. Pref. 2,8. *pusen*, *Chron. A. D.* 1137. From the Kentish Glosses Zupitza quotes (Z. f. d. A. XXI, 11): *angað*, *anlifene*, *anmitta*, *behealdendra*, *unaseðenlic*, *gewilnienlic*.

ger, *Vesp. Ps.* 44,7. *wearnesse*, *Bede* 144,13 O. *sacerhade*, *ib.* 162,20 T. *Wighear*, *ib.* 252,16 B. *hearne*, *Wald.* I, 4 (unless it be *hearde*, M. Förster, *Engl. Stud.* XXIX, 108). *Heaðobearna*, *Beow.* 2067. *æfwyrta*, *Ine Laws* 40 (B).

feogestreona, *Beow.* 1218. *gesceawis*, *Solil.* 336,46; 337,38; etc.

c) Only a few examples of the dropping of ð have been noted.

Boeth.: *weorscipes* 56,1 B (Sedg. *weorðscipes*). *?deorwyrre* 72,24 B (Sedg. *deorwyrðre*).

Cf. *wearscype*, *Solil.* 355,37. *wurscipe*, *Chron. A. D.* 1132. *arwyrlic*, *Bede* 144,17 T.

d) Loss of *r*.

Boeth.: *fōpam* 44,20 B (Sedg. *forpām*). *fōpan*

136,30 B (Sedg. *forpām*). *fōhwam* 128,5 B (Sedg. *forpām*).

hwefð 126,5 B (Sedg. *hwerfð*). *ymbhwyrft* 126,4 B (Sedg. *ymbhwyrft*).

beohtost 21,2 B (Sedg. *beorhtost*). *beohtnes* 21,3 B (Sedg. *beorhtnes*). *orsorhnes* 47,25 B (Sedg. *orsorhnes*).

andysne 61,6 B (Sedg. *andrysne*).—*gebīngan* 7,24 B (Sedg. *gebringan*).

Cf. *foloren*, *Cura Past.* 123,11; *focorfen*, *ib.* 308,2; *folēt*, *ib.* 467,11; *foswelge*, 439,3; *folegen*, 405,13; *fo[r]bær*, 295,3. *forðon*, *Bede* 416,2 T; *forðon*, 202,18 Ca. *foletende*, *Rush.*¹ 4,20. *foa-hrædigende*, *Benet* 106,11. *forðferde*, *Bede* 270,28 O.

hweaf, *Bede* 242,13 O. *hweaƿ*, *ib.* 402,18 O. *hwufon*, *ib.* 270,25 Ca. *ymbhwyrft*, *Wr.-Wü. Vocab.* 428,10. *ðofond*, *Lind.*, L. 16,20. (*gedu(r)fon*, *Oros.* 38,33.)

fyhtu, *Vesp. Ps.* 118,25. *forwyhtne* (*r* inserted a. l.), *Ben R.* 31,13 (var.). *gewohte*, *Assm. Hom.* XIII (N), 63. (cf. *gesohte*, *Bede* 366,13 T, *geworhte* B C O Ca). *ðuhteon*, *Oros.* 30,22. *ðoh*, *Vesp. Hy.* 13,7. *beo[r]htnes*, *Assm. Hom.* III (J), 488. *Betti*, *Bettu* (proper names of *Liber Vitae*, cf. R. Müller, *Untersuchungen über die Namen des nordhumbrischen Liber Vitae*, § 18, n. 2); *Totta* (*ib.*, § 24, n. 1).

noƿernum, *Oros.* 12,35. *noðdæle*, *Bede* 460,14 O. *noðdæles*, *Vesp. Ps.* 47,3. *arwuðlice*, *Assm. Hom.* XIII (F), 10.

do[r]ste, *Oros.* 208,27. *hosene*, 'Crist' 49. (cf. *Disc. of Soul* 117 Ex. *horselice*, *Verc. huxlicum*.) *æst* (= *ærest*), *Oros.* 112,22; 124,8; 130,21; 174,2; 182,18.

bændon, *Bede* 214,31 B. *onbændest*, *ib.* 216,8 B. *benete*, *Ælfr. Laws*, cap. XIII B (Turk's ed.; E. bænette). *Beonna*, *Beonnu* (proper names of *Liber Vitae*, cf. R. Müller, § 18, n. 2). *gronunge*, *Lib. Scint.* 20,1.

sea[r]we, *Oros.* 52,27. *bearwe*, *Bede* 388,3 O. *deowurðum*, *Assm. Hom.* XIII (S¹), 174.

gereodnisse, *Vesp. Ps.* 22,2.

stongeste, *Kent. Gl.* 224 (according to Zupitza mere scribal slip, unlike *specan*). *st'angum*, *Bede* 430,31 O. *tobedde*, *Benet* 109,15; *bæd*, *ib.* 54,7.

For the loss of *r* in posttonic syllables Bülbring quotes the following examples (*Altenglisches Elementarbuch*, § 563): late WS. *cwearten*, *beren*, *sceapheorden*, late Northumbr. *ondesne*, *Merc.*

geendebyrðan.—So *cweartene*, *Assm. Hom.* xvi (D), 185. *beren*, *Blickl. Hom.* 39, 24, 25; 41, 11; *Dial. Gr.* 290, 20, 24. Further *wundolican*, *Dial. Gr.* 286, 26 O. *wuldlicestan*, *Chad* (ed. Napier) 69. *wundlice*, *Peri didax.* (ed. Löwenek) 9, 6 (no. 11); *Leechd.* i, 132, 10 var. *undefehst*, *Solil.* 344, 37; *Lib. Scint.* 19, 5. (cf. *arwuðlice* above.)

In ms. O of Bede the *r* has been omitted very freely, but has generally been inserted above the line by a correcting hand. It is true, the same has happened with other letters, but the omission of the *r* is particularly striking by its frequency.

If the foregoing lists are made up of mistakes, there seems at least to be method in this blundering. Most of the examples cited may indeed be assumed to represent 'Spoken English' of the Anglo-Saxon period.

II. ANGLO-SAXON HOMILIES, ED. BY ASSMANN.

(Bibliothek der angelsächsischen Prosa. Vol. III.)

(1). I, 26f.

*Englas he gesceop on ænlicre fægernysse
manega þusenda, on micelre strengðe.*

Assmann, in a foot-note, vouchsafes an explanation which is not needed, and which moreover is wrong. For why should, or how could *manega þusenda* be "genetiv"? Cf. II, 115f.

(2.) X, 603 (J). *heo wære orwelges mægðhades and unwemme*. In the Glossary we are informed of the existence of an adj. *orwelig* 'keusch.' This looks rather like a guess, which is still awaiting confirmation. What we expect is, of course, *onwealges*, as we read e. g., in 'Crist' 1420 *wæs hyre mægdenhad / æghwæs onwalg*, or in Bede 316, 17 *mid ecre onwalhnesse mægðhades* (= perpetuae uirginitatis integritate), and as furthermore the variant (X, 602 N) *andwealdes* plainly suggests; cf. Bede 32, 9 C *onwald*, Ca *onwealhne* (= integram); 154, 1 C *anweald*, B *andweald*, T (*eall ger*) *onwalg* (= anno integro). The adjective, which is common in Bede (32, 9; 154, 1; 192, 12; 292, 26; 322, 13; 350, 9; 364, 9; 374, 29, always = integer), in *Cura Past.* (220, 22; 355, 12; 393, 31; 403, 23),³ and occurs also in *Oros*.

³ M. Deutschbein's query if the word should be considered 'Anglian' (*Beitr.* xxvi, 214) is thus answered in the negative.

(62, 23, = incolumis) and elsewhere, shows normally the vowel *a* or the 'broken' *ea*. But an undoubted instance of an *e*-variant is found in *Dial. Gr.* 241, 14 *hi spræcon fullum ȝ onwelgum wordum* C (= plena ad integrum uerba formantur), the O-reading *unweligum* being easily accounted for by the confusion between *on*- and *un*-, which is not infrequent in this text. Thus very likely in the above case, *onwelges* should be read.

As an explanation of this collateral form we would suggest that it results from analogy with the 'umlauted' noun *anwelhnes*, which exists by the side of the ordinary *anwealhnes*. Cf. Napier's *Old English Glosses* 1140 *anwelhnes* = integritas; 627 *ancwelhnyse* = integritate, .i. castitate. This umlaut of the noun is on a level with that observed in words like *untrymnes*, *fyrhtnes* (Sievers, *Zum angelsächsischen Vocalismus*, p. 31, n. 2). [At the same time, it does not seem impossible that an irresponsible scribe had in mind Northumbr. *welig*, *wealig*, = *welig* (Bülbring, § 270).]

(3). XIII, 1 ff. *Sægeð on ðysum bocum . . . hu arfæstlice he on ðysum dæge manncynne eadmodnysse bisne onstealde. Swa he us æghwylces godes bisne beforan onstealde, dyde he, swa se soða lareow don sceolde*, etc. We should like to improve the punctuation by placing a comma after *bisne onstealde*, and a period after *beforan onstealde*. The second part of Assmann's second sentence is to be closely connected with the statement that follows. *Dyde he, swa se soða lareow don sceolde: he æghwæðer ge he us mid his wordum, lærde, ge eac mid his bisenum beforan tacnode, hu we don sceoldon*.

(4). XVIII a, 18. *and hine oft rædlice mid mænigfealdum costnungum costnode*. If we could trust the Glossary, *oft* is followed by *rædlice*, adv., = 'überlegt, schlau.' But it is in fact evident that the well-known *oftrædlice* = 'frequently' was meant.

(5). XVIII c, 345 f. Assmann prints *hwylene hwugudæl*, assigning to the spurious compound *hwugudæl* the imaginary meaning of 'kleiner Teil.' It should of course be *hwylenehwugu dæl*.

The same piece ('Malchus') has also been reprinted in the *Journal of Germ. Philol.* i, 431-441 by Hulme, who seems to have overlooked Assmann's text. *fyllan* in Hulme's print 432, 14,

gefegon, *ib.* 437,36 are easily corrected to *syllan* (Assmann 137), *gesegon* (*ib.* 307).

III. BLICKLING HOMILIES.

(1). 189,24. *þe læs he me yfel-sacode wið God*. M. Förster (*Archiv* xci, 190) plausibly suggests the change of *me* to *mā* 'amplius,' on the basis of the Latin text; *ne tantas deo ad multiplicationem supplicii sui inferret blasphemias*. Perhaps it is worth while to add that *mā* = 'amplius' may, after all, be taken as a legitimate reading. We beg to refer to our note on *Bede* 36, 4 ff. (comparative forms *me*, *mæ*) in *Anglia* xxv, 283 f.

(2). 195,3. & *mon þonne nohtes wyrpe his saule ne deþ ne his goldes, ne his seolfres, ne his eorþwelenas*. Morris' translation "And then one will not do anything profitable for his soul, of his gold, silver, or earthly riches," though expressing the general meaning well enough, seems to be somewhat misleading. *Saule* is acc. sing., *wyrpe* agreeing with it; and *wyrpe*—as is readily seen from the Laws and Charters—is used in the sense of 'entitled to' (with an implication of the title being made good); for a familiar illustration see *Boeth.* 7,7 *He gehet Romanū his freondscipe, swa ƿ hi mostan heora ealdrihta wyrðe beon*, cf. *Met. Boeth.* I, 35 ff.; *Beow.* 2185 *ne hyne on medobence micles wyrðne/drihten wereda gedon wolde*.—A translation is difficult to be sure. "And then one does not let his soul have the [use or] benefit of anything it is entitled to, either his gold or his silver or his earthly wealth" may be ventured as an approximate rendering, inelegant as it is.

Morris' translation suggests rather the expression *nyt gedon*, as in *Sweet, O. E. T.* (Charters) 444,27 *aec mon ðæt weax ágæfe to ciri[c]can, 7 hiora sawlum nyt gedoe*; *Diplom. Angl.* 123,27 f; 472,9 f.

IV. VITA GUTHLACI, ED. BY GOODWIN.

(1). 28,10. *gemunde þa ðerran synna 7 leahtras þe he gefremede and gewyrht hæfde, and þa mǣran and unmǣttran him sylfa dyde þonne he wende þæt he hi æfre gebetan mihte*. Goodwin's interpretation "... and how that he himself had done greater and more enormous sins than he thought he could ever compensate for" misses the force of *don* 'make out,' 'consider.' Cf.

Hexam. Basil. 6, 2 *Loca þu nu georne ðæt þu swa swyðe ne dwelige ðæt þu gedon wyllle ðone sunu læssan ðonne his leofa fæder is*. The phrase *bet(e)ran don* = 'praeferre' occurs in *Cura Past.*, *Bede, Dial. Gr.*

V. EPISTOLA ALEXANDRI AD ARISTOTELEM.

(Ed. by Baskervill, *Anglia* IV, 139-167).

(1). 380. *þa hit ða on morgendæg wæs*. So l. 503 *Ða hit þa on morgendæg wæs*. Toller, in the *Ags. Dict.*, approves of this *morgendæg*, citing the former instance (from Cockayne's edition). In both places we should read, however: ... *on morgen dæg*, as is sufficiently proved by similar passages.⁴ Thus, in the same text, l. 714 *ða on morgne, mid ƿy hit dagode*; *Vita Guthl.* 40,23 *Ða hit þa on mergen dagian wolde*; *ib.* 22,21 *Ða þæs on mergen mid þan hit dæg wæs* (and accordingly *ib.* 58,21 *þa hit þa on mergen dæg wæs*; 86,23); *Bede* 26,23 *hwæðer hit si þe æfenglomung ðe on morgen deagung*; *ib.* 182,28 *þa hit þa wæs on marne* (B O Ca *morgen*) *dæg geworden*; cf. *ib.* 174,11 f.; etc.—So in Chaucer, *Cant. Tales*, B 4215 *For on the morwe as soone as it was day*.

On the other hand, *morgendæg* (*mergendæg*) = *crastinus dies*, as in *Lind.*, Mt. 6,34, *Blickl. Hom.* 213,21 ff, *Vita Guthl.* 14,28 is, of course, not to be challenged.

(2). 584 f. A simpler and more satisfactory emendation than that offered in the printed text would be: *ða cwæð ic eft 7 him spæc liðum wordum to: Seegað, la, mec [dat.], git ealdon, hwæt etc.* After *wordum co* (Baskervill: *wordum co[stnode]*) no space is left at the end of the line, according to Holder's collation (*Anglia* I, 511), nor, it seems, at the beginning of the following line.

(3). 758. *Ðas þing ic write to þon, min se leofa magister, þæt þu ærest gefeo in þæm fromscipe mines līfes and eac blissige in þæm weorðmyndum, ond eac [þæt]te ecelice min gemynd stonde. [Ic] leonige oðrum eorðcýningum to bysne ðæt he witen ƿy gearwor etc.* Toller—followed by Hall—doubtfully explains *leonige* from a verb *linian*, *leonian* 'to leave', arguing perhaps merely from the context of this passage. Conjecturally we suggest some such reading as the following:

⁴Similarly, *tolore* (*wurde*) in l. 285 should be separated into *to lore*.

. . . ond eac þætte ecelice min gemynd stonde un-
tweonde ge oðrum eorðcýningum to bysne . . .
In l. 7 there occurs (*betweoh*) *tweondan* (*frecnisse*).

As Cockayne's edition of the Old English text together with the Latin version cannot be consulted here, the remarks on ll. 584 f. and 758 ff. have merely the value of guesses.

VI. AN OLD ENGLISH MARTYROLOGY, ED. BY HERZFELD.

(1). 20,21. *ond his lichoma resteð on þæm
tune Ferano, ond his gearnunga þær wæron oft
beorhte gecyðed. Herzfeld: ". . . and there his
[St. Fursey's] merits were often gloriously pro-
claimed." Rather: 'manifested,' 'revealed' [that
is, by miracles). See the corresponding passage in
Bede's *Hist. Eccles.* III, 19: *ubi merita illius multis
saepe constat deo operante claruisse uirtutibus*; and
in the OE. version (218,30): *Ond þær his gear-
nunge oft þurh godeunde wyrenesse mid mæclum
mægenum scinað 7 beorhtað.*—Cf. *OE. Martyrol.*
150,14 *he was on þam felda bebyrged in lytylre
cytan ond hwæðre mid heofonlicum mægnum* [not
= "by the heavenly powers"!]
*swa gecyðed, þæt
þa hæðenan selfe hæfdon his wundor on þære
mæstan are; ib. 72,13; Bede 90,29 Ac se ælmihti
God wolde gecypan, hwylere gearnunge se halga
wer wære (= . . . demonstraret); ib. 282,18 swa
þætte eac swylce mid heofonlecum wundrum æfter
gecyþed wæs.**

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ROMANCE LITERATURE.

L'Espurgatoire Saint Patriz of Marie de France,
by T. ATKINSON JENKINS. The University of
Chicago Press, 1903. 4to., 95 pp.

This second edition of the *Espurgatoire Saint Patriz of Marie de France* is of interest to all Romance students, but of special interest to all American students as coming from one of their own number who succeeded by his first edition of this work in winning the commendation of the lamented master of us all, Gaston Paris. Much valuable matter is found in this volume which did not appear in the first edition. The Harleian MS. of the Latin original of Marie's *Espurgatoire*, a

manuscript which proves to be closer to the text which Marie translated than any of the known manuscripts, is here for the first time published. The arrangement of this Latin work alongside, passage by passage, of Marie's verse translation, in large type, on pages with ample margins, will be heartily appreciated by all scholars.

That part of the Preface to the first edition containing a study of the language of Marie has been omitted in view of the detailed treatment given to it by Warnke in his volume of Marie's Fables. Thus the Preface to this second edition is comparatively short, treating principally of the relation of the Latin manuscripts of Marie's original to each other and to her translation. In the revision of the text of the latter, the editor says he has not only availed himself of the readings of the Harleian MS., but profited by the criticisms of his first edition. The text is followed by three pages of remarks upon it, and a glossary. An appendix, containing the publication for the first time in full of a Royal MS. in the British Museum, containing the *De Purgatorio Sancti Patricij*, completes the volume. In addition to the printed list of *errata*, few typographical errors have been noted; *der* in l. 947 is evidently for *de*; l. 1404 should be numbered 1405, and in the glossary, the first occurrence of the word *veille* is in l. 278, and not 298. Perhaps also it was intended to adopt the full emendation suggested by Gaston Paris and replace the colon after l. 133 by a comma, since the text is thereby much improved. The reading of this new edition suggests immediately a few questions, which may seem trifling, if not impertinent, at first glance, but which are of importance to those who aspire to editing an old French text of which, as in this case, only one manuscript has come down to us: Why, for example, is *estot* of the manuscript changed to *estoet* in l. 1139 and to *estruet* in l. 1243, or *floue* to *flueve* in l. 1251 and to *floeve* in l. 1363? Why is *poent* emended so as to read *poeent* in l. 1320 and *pueent* in l. 2110, or *voil* changed to *voeil* in l. 3 and *vueil* in l. 616? The manuscript reading *feseit* is changed in the edition to *faiseit* in l. 284, and left unchanged in l. 2225. Granted that the two forms in every case are equally good, and that both are used by Marie, would not a juster impression of the original have been made if the editor had emended similarly similar forms?